524 won[1] all the costly goods: golden necklaces, green
525 stone, fine turquoise, bracelets on which were round, green stones or fine turquoise, quetzal feathers, slaves, houses, fields, precious capes, mats, large capes, green stone lip plugs, golden ear plugs, duck feather capes. And he who played *patolli*, who cast the beans, if then he made one [of them] stand, if the bean stood up there on its thicker end, it was taken as a [787] great omen; it was regarded as a great marvel. Then he won all the costly goods. [The other] lost even though he had not yet attained the specified number of throws. Thus were all agreed; thus all came to the end [of the game].

526 They shot with bow and arrow—with a bow, with
411 a shaft, with bird arrows, with darts. With this belonged a bracelet on which were large, round, green [301 643] stones or fine turquoises. The ruler placed it about his wrist.

They used a sling, and cast stones with the sling. With these belonged a net for the small stones, rounded so that the small stones were polished. With [223] these they cast stones at small birds. They hunted with a bird net; with it they captured various birds.

351 Flower gardens were laid out; flower beds were laid out. They put in them all the various flowers.

● 522 There were their jesters who provided them solace
524 and gave them pleasure. And [there were those] who rolled a log with their feet thus bringing pleasure in many ways. Their deeds were laughable and marvelous; for with the soles of his feet one man [lying] below this did—he made a thick, round log dance with the soles of his feet [while] he lay upon his back and cast the log upward. With only the soles of his feet he did this.

517 Many things they did to bring men pleasure. There
[732] were their servants, their pages who attended them and gave them solace; dwarfs, cripples, hunchbacks,
[231] servants. They kept eagles, ocelots, wolves, mountain cats, and various birds.

ololiuhquj anoço teuxiujtl, quetzalli, tlacotli, calli, mjlli, tlaçotilmatli, pepechtli, veuej tilmatli: chalchiuhtenjtetl, teucujtlanacochtli, xoxoiujtilmatli. Auh in aqujn patoanj, in qujchaisca in etl, intla centetl etl ic tetquechili, in moquetzticaz etl in vmpa ic tzinmjmjltic: cenca tetzammachoia, cenca tlamaujçolli ipan mottaia: njman muchi qujtlanj, in jxqujch tlaçotli, in motlanjtoa in macanel aiamo açi in quezqujtetl aqujlli, injc netennonotzalo, injc netzopalo.

Tlatlamjna tlaujtoltica, tipontica, totomjtica, tlacochtica: itlaujcallo, matzopetztli ipan ca, uej chalchiujtl, ololiuhquj, anoço teuxiujtl in jmaquechtlan qujtlalia tlatoanj.

Tlatlacaloazuja, tlatlamotla ican tlacalhoaztli, iujcallo telolounatlatl mjmjltic injc mopetlaoa telolotli, ic qujmotla tepitoton totome, tlatlapechmatlauja in jca totomatlatl: injc qujmaçi nepapan totome,

moxochimjltia, moxochitepantia, caquja, in jxqujch nepapan xochitl,

vncatca intetlaveuetzqujticahoan in qujmellelqujztiaia, in qujcecemeltia: ioan quaujlacatzoque in quipaquiltia mjiec tlamantli in jntlachioal teuetzqujti, ioan maujztic, in jca ixocpal tlanjpa injc tlâmati çe tlacatl, tomaoac in quanmjmjlli in qujtoia ica ixocpal aquetztoc acopa in conmaiauj quammjmjlli ça ichoati in jxocpal ic tlamati,

mjiec tlamâtli, in tececemelti in qujchioa, vncatca imaachoan, ixoloan in quinujcatinenca in quimebellelqujztiaia, tzapame, villame, tepotzome, teachme, quinpiaia quaquauhti, oçelome, cujcujtlachtin, ococtochtin, nepapan tototi.

1. The *Real Academia de la Historia* MS reads *quinhuitze* (he wagered) instead of *quinhuiltia*.

-30-

6: Sahagún M-S (1529-1590) 1954 NU7 Aztec NU7

[redacted]

Stxxxxth Chapter, in which it is told how the women were trained.

[Theirs were] the device with which [the loom] was held; the divided cord; the skein; the shuttle; the cane stalks; the wide batten, which swished [as it was used]; the thin batten, one made of bone; the small batten with which they worked designs; the heddle; the flail; the spindle whorl; the spinning bowl; chalk; the shallow spindle whorl when they spun with feathers; the basket for unspun cotton, one for rabbit hair, one for cotton thread, the basket for feathers, and the earthen bowl for feathers; the rack for yarn; the colored wood[1] with which they dyed cotton when they wove; the bowl for colors in which they dissolved pigments; the paper patterns from which they took the shape of whatsoever they made; maguey spines, with which they picked the cotton threads.

They took personal charge of preparing food and chocolate. There were their older women, who had reared them; and their hand-maidens were hunchbacks and dwarfs, who sang and played the [small ground] drum to amuse them.

Injc cxxxiiii ece capitulo, vncan mjtoa, injc molhetecoaia çion. 286 462

Nemonj, mecamaxalli, quatzontli, xiiotl, otlatl, tzotzopaztli cacalaca, petlacac: tzotzopaztli pitzcac, omjtzotzopaztli, tzotzopaztepiton, ic tlamachioc: tocaçatl, tlaujcconj, malacatl, tzoalcaxitl, tiçatl, xaxalmalacatl ic ixjxtaoa: ichcatanatli, tochomjtanatli, icpatzmatli, injtzmatlj, injtecomatl: tzatzaztli, tlacujlelquauijtl injc quicujlloa icpatl in quiquijti: tlapalcaxitl, in vncan quipatla inclapal: amamachiotl, in vncan cana tlein tlamaclatli quichioa; vitztli injc quiuitecuj icpatl: [386]

tlaqualchioa, achioa, quijnonauja: vncate in jnnahoan in quijnjacahia, ioan in cocoa tepotzotzone çihoa, tzapatzac, cujca, tlatzotzona: injc melelequjztia. 462 [702 534 502]

1. Tlauelpouiaztli Sahagún (op. cit., III, p. 222) describes the tone as "Instrumento, y cierto hueso cuyos cuyos que parecen pluma[s] cubre el hueso[s] es dellos unos pintados, porque de él se hacen tapacaminos, tamalleres y silbadores. . . ." Cline is pictured in Illustrat., op. cit., IX, 18.

[p. 50 is blank]

-49-

When he wished to be amused, the ruler commanded that they play *patolli*, that is a mat on which *patolli* was played be painted black, in widely spaced stripes. So was it painted that there might be kept the count whereby the game could be won. And then also holes were drilled into the surfaces of four large beans with which *patolli* was played and the game was won. And in the same way the majordomos did [as in the ball game]:[15] they spread out all the costly goods and belongings of the ruler, there where *patolli* was played, where [players] represented the ruler. And then, if the ruler were bested, then the majordomos brought out other [players]; and they changed all the vassals whom the ruler had set in place that *patolli* be played.

SIXTH PARAGRAPH, in which is described the ruler who was good of heart and kindly.

The ruler was very indulgent of others, very merciful, and kindly. When he wished, he set forth along the road, following it. If any poor vassal, who made bold to hail the ruler, greeted him pleasingly, then [the ruler] commanded the majordomo to give him a cape, a breech clout, and a place for him to sleep, and that which he might drink, and eat—dried grains of maize, beans, amaranth seed. And if a lowly woman made bold to greet the ruler, he likewise granted and accorded her her shift, her skirt, a place for her to sleep, what she might drink and eat—grains of dried maize, beans, amaranth seed. And if some poor indigent were to fashion or make so many skin drums, or a song of honor, if then he dedicated them to the ruler, if he gave them [to him, the ruler] showed great compassion and indulged him; he gave him a house, he enriched him; he gave him whatsoever goods lay in the house; and he gave him a steward who daily might care for him, give him to eat, provide him his breakfast, wherewith to break his fast, and provide him wherewith to sup. And he gave him all [manner of] gifts—costly capes, beds, wealth, women, and a slave, and honor.

In tlatoanj, in jquac qujnequja iiellelquiçaz tlanaoatiaia injc patoz, mjcujloa oc patolpetlatl, ica tlilli, papatlactic in tlaxotlalli ic mjcujloa, in vncan nepoalo ic netlanjoa: auh njman no mjxcoiconja nauhtetl aiecotli, injc patolo injc netlanjoa: auh çan ie no iuhquj qujchiouaia in calpixque, injc mochi tlaçotli in jtlatquj, in jaxca tlatoanj, qujoalteca in oncan patoloian, in qujtetlanitalhuja in tlatoanj, auh in iooac, intla otlanjhoac tlatoanj, njman tepatla in calpixque: ioan qujpatla in jxqujchtin maçeoalti, in ocontlalica tlatoanj in patoloia. 643 522 525 524

INJC CHIQUACEN PARRAPHO: vncan mjtoa, in aqujn tlatoanj qualli iiollo, teicnoittanj. 643 431

In tlatoanj, cenca tetlaoculianj, cenca teicnoittanj, ioan teicnelianj, in iooac qujnèquja, qujçaz in otli qujtocaz: in aqujn motolinja maçeoalli, in motlapaloa, injc qujtlapaloz tlatoanj, intla ouelqujtlapalo in tlatoanj: njman qujnaoatia in calpixquj, qujmacaz tilmatli, maxtlatl, ioan icochia, ioan in qujx, in qujquaz, tlaolli, etl, ouuhtli. Auh intla motolinjanj çioatl motlapaloz qujtlapaloz tlatoanj, çan no iuh qujcnelia, qujtlauhtia in jujpil, in jcue, icochia, in qujx, in qujquaz tlaolli, etl, ouuhtli. Auh intla aca motolinja, icnotlacatl, oqujchiuh, oqujtlali, quezquj veuetl mauizio cuicatl, intla njman itech qujpoa tlatoanj, intla qujmaca, cenca qujcnelia, qujtlaccolia, qujcalmaca qujcujltonoa, qujmaca in quexqujch tlatequjtl in jxic onoc calli, ioan qujmaca calpixquj injc momoztlae qujmocujtlauja qujtlaqualtiz, qujtenjxtiz, qujneuhcaioiz qujcochcaiotiz: ioan qujmaca in ixqujch netlauhtilli in tlaçotlmatli, in pepechtli in necujltonolli, çioa, ioan tlacotli, ioan mauiziotl.

15. Cf. corresponding Spanish text: "y de allí arojan su bueyo, una que parecían, y pintanan bayas; y sacan cuatro cuentas arriba en dicho."

[p. 60 is blank]

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

dishes and food which Montezuma gave them they ate standing up with much reverence and without looking at his face. He was served on Cholula earthenware either red or black. While he was at his meal the men of his guard who were in the rooms near to that of Montezuma, never dreamed of making any noise or speaking aloud. They brought him fruit of all the different kinds that the land produced, but he ate very little of it. From time to time they brought him, in cup-shaped vessels of pure gold, a certain drink made from cacao which they said he took when he was going to visit his wives, and at the time he took no heed of it, but what I did see was that they brought over fifty great jugs of good cacao frothed up, and he drank of that, and the women served this drink to him with great reverence.

Sometimes at meal-times there were present some very ugly humpbacks, very small of stature and their bodies almost broken in half, who are their jesters, and other Indians, who must have been buffoons, who told him witty sayings, and others who sang and danced, for Montezuma was fond of pleasure and song, and to these he ordered to be given what was left of the food and the jugs of cacao. Then the same four women removed the table cloths, and with much ceremony they brought water for his hands. And Montezuma talked with those four old chieftains about things that interested him, and they took leave of him with the great reverence in which they held him, and he remained to repose.

As soon as the Great Montezuma had dined, all the men of the Guard had their meal and as many more of the other house servants, and it seems to me that they brought out over a thousand dishes of the food of which I have spoken, and then over two thousand jugs of cacao all frothed up, as they make it in Mexico, and a limitless quantity of fruit, so that with his women and female

And the wine server, if he saw that those whom he gave wine did not become intoxicated and in a stupor, but only sat staring and grimacing, once again turned to the left, made a beginning from the left — that is, beginning where he had left off, with those of last place, the lesser in rank. So at that place he made a beginning in order to make them drunk. Thus he went reversing and rearranging the process of making them drunk.

So there was singing: there were songs of sadness and tears; or only broken singing, each one as he liked, each outdoing the others. There was the giving of pleasure, of much contentment. There was the encouragement of one another, and tearful greetings. And some only hummed, singing secretly, or did nothing. And some did nothing else but sit content and rejoicing, laughing and making witty remarks, making others burst into laughter as if their sides were sore. They sat exhausted with mirth[11] if they heard something which moved them to or diverted them with laughter. It was as if dogs were barking.[12]

Just so was it done at banquets and feasting, and assemblages and gatherings of people, and their recitation and the giving of dances, etc., when someone had a feast for the child to place it in the cradle, and the place where he was put in the cradle was watched.

auh in tetlaoanti intla quimittar quintlaoantia, yn amo ivinti, in amo jamanja, in çan itztoque, ixpepeiontoque, ie no cuel iē copuchilochtia, tlaopuchcopa quipeoaltia. q. n. in vncā oquicauh, in tlatzaccan, in tlacuitlapilco, ic nē vncan quipeoaltia, ynjc tetlamamaca, ynjc tetlaoantia, ic quicueptiuh, quipapatlatiuh in ietlaoātiliz:

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ic necuicatilo, netlaoculcujcatilo, nechoquizcuicatilc, anoço çan cuicaçacamolo, no çac tle queoa, necujcapanauilo, necemeltilo, nececemeltilo, neellaquaoalo, nechoquiztlapalolo, auh in aca çan tētencuicatica, yhichtacacujcatica, aiac ica quichiuhtica: auh cequjn çan qujxcavia in pactoque, im papactoque, vevetzcatoque, camanalotoque, vetzquiztequittoque, iuhqujn inxillī quaquauhti, ommimjctoque in vetztica, yn onoitla quicacque, in tevetzquiti, tevetzquiceuh, iuhqujn tlananalco.

851 574 [533] [522]

Oyvin in muchioaia coaiotl in tecoanotzaliztli, in tecōtlaliliztli, tenechicoliztli, tecevilitztli, teintotiliztli. et.[1] Yn iquac aca quitlaqualiaia in piltzintli, ynjc tlacoçolaquja, tlacoçolaquiloian nepiclo.

11. Fountain of the Red Palaces 802.
12. Thousand women in dist.

[p. 120 is blank]